





# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## THE STORY OF A CONVERSION.

### II.

[A word of comment may not be amiss on what Dr. Preuss himself towards the end of the first instalment of the history of his conversion, which we printed in our last, calls his "puerile attack upon the Bishop of Paderborn." Rt. Rev. Bishop Conrad Martin, of Paderborn, who later became world-famous through his heroism in the Prussian "Culturkampf," had, in 1864, to dissipate anti-Catholic prejudices, published an appeal to the Protestants of his own Diocese and of all Germany. It was entitled: 'Ein bischöfliches Wort an die Protestanten Deutschlands, zunächst an diejenigen meiner Diöcese, über die zwischen uns bestehenden Controverspunkte, von Dr. Conrad Martin, Bischof von Paderborn,' (Paderborn, Schöningh, 1864) and treated apologetically of some of the chief points of doctrine that separate Protestants from the Catholic Church. This episcopal booklet was violently attacked by a number of Protestant theologians, among them Dr. Albert, Dr. König, Dr. Schmidt of Greiz, and last but not least, Dr. Edward Preuss, who, in a pamphlet 'An den Bischof von Paderborn Herrn Dr. Conrad Martin. Eine Erwiderung auf dessen bischöfliches Wort, von Lic. Dr. Preuss, (Berlin, 1864), made a serious and well-meant attempt, from his own orthodox Lutheran point of view, to refute the zealous Bishop. There is no need here to enter into the arguments of this pamphlet, which were immediately and strongly refuted by a priest of the Diocese of Paderborn, Rev. Franz Xaver Schulte, in a little volume entitled 'Fussangeln für protestantische Polemiker') of which the fourth chapter, comprising pp. 73 to 115, is devoted to Dr. Preuss.

\*) Paderborn. Druck und Verlag der Jungfermannschen Buchhandlung, 1865.

Bishop Martin himself, a year later, took occasion, in his mild and charitable manner, to show his opponents, in a second appeal to the Protestants of Germany,†) that they had misunderstood his intentions and misinterpreted his arguments. He argues with Dr. Preuss on pp. 134 to 137. Recognizing his good will, he treats him with much consideration, testifies to his "pure interest for the Christian truth" (p. 134), and expresses the hope that he may some day himself become a "Papist."

When this hardly to be expected consummation, through the grace of God, had come about in 1872, and Dr. Preuss, in 1878, undertook to publish an "ex voto" in honor of the Immaculate Conception, which was at the same time to contain a brief history of his remarkable conversion,‡) the venerable Bishop of Paderborn, then living in exile, kindly wrote a "Begleitwort" to introduce the book to the Catholic world. "By the publication of this work," he said, "the author desires to atone for having publicly reviled the sublime mystery which is its subject. How sincere and earnest his intention is, the book itself bears witness. His fervent, tender, childlike love and devotion for the immaculately conceived Mother of God receives therein such beautiful and unadulterated utterance, that we willingly believe him when he assures us that his heart urged him to publicly repair the insults which he had published against his heavenly mother when animated with heretical hatred. And we believe we are not mistaken if we assume that, unconsciously perhaps, gratitude was also one of the motives that inspired his work.... We have read this book, and especially the personal portion thereof, not only with interest, but also with a sentiment of thankfulness to God, who has visited the author so magnanimously and, in spite of his original reluctance, led him back with victorious grace into the arms of the mother whom he had erstwhile reviled. Since his return to holy Church we have given him our sincere and loving sympathy, and the intelligence which we have received from a most reliable source of his Catholic piety and his unselfish and zealous labors for the Catholic cause, have only increased this sympathy, to which it is a pleasure to give public utterance here."

So much for the incident referred to by the late Dr. Preuss in that portion of his narrative with which we concluded last week's instalment. We now proceed with his own story.—A. P.]

Finally the book was finished and sent out into the world by its

†) Zweites bischoefliches Wort an die Protestantent Deutschlands, etc., von Dr. Conrad Martin, Bischof von Paderborn. Paderborn, Schoeningh, 1866.

‡) Zum Lobe der unbefleckten Empfaengniss der allerseligsten Jungfrau. Von Einem, der sie vormals gelaestert hat. Anglise: In Praise of the Immaculate Conception of the Blessed Virgin by one who formerly reviled her. (B. Herder, Freiburg and St. Louis, 1879.)

proud, joyous, and hopeful author—with what purposes and expectations, will appear from the following quotations :

"God's wars have been and must be carried on"—thus beginneth the Foreword—"so long as the world stands. We can not, therefore, venture to lay down the sword drawn against Romish error ; for at the present time it is no less alive than that of Rationalism. Pope Pius the Ninth has even declared, so lately as the 8th of December, 1854, that the Virgin Mary was conceived without original sin, and that whoever denies that, has made shipwreck of faith. This doctrine we here bring to its trial, not merely because it is the newest fruit of the papacy, but more especially, because it can be shown more clearly as to this than as to any other, how unapostolical, how modern, this system is, which gives itself out as apostolical and old."

The introduction concludes thus :

"Lastly, we shall seek out the fundamental principles which lie concealed in the story of this new dogma : we shall show how the papacy, by giving its solemn sanction, has severed itself from tradition and the Bible, and in their stead has professedly accepted public opinion for its basis. Thus the Bull of the 8th of December, 1854, is practically a rupture of the papacy with its own past ; a rupture with the principles of St. Vincent of Lerins, principles to which the Council of Trent clung with the tenacity of a drowning man; a rupture also with the objective powers which rule the spiritual world ; and a practical declaration of its own infallibility. We are not in a position to say how short the respite may be, ere such shall be formally declared ; but it will be evident to all who have impartially examined the documents contained in this volume, that the papacy has fallen between the millstones of God."\*)

The book wound up with this queer "Conclusion":

"For whom have I written this ? I have written it for my brethren, whose ardent desire is towards Rome : children of the same Father ; begotten by holy Baptism ; children who are wearied of being driven hither and thither with every wind of doctrine ; who seek some anchorage which will shelter them in these stormy times. Is the papacy such an anchorage ?—the poor papacy which at first was intimidated by the flapping of the wings of the French eagle at Avignon ; then sold to the Franciscans ; then hunted by bigotted women, and lastly followed the banner of public opinion? Poor successor of Honorius I., the infallible heir of an infallible

\*) We quote these passages, with the exception of two sentences (which, being slightly inaccurate, we have amended,) from the English translation of the book, printed in Edinburgh, by T. & T. Clark, 38 George Street, in 1867, under the title: 'The Romish Doctrine of the Immaculate Conception Traced From its Source. By Dr. Edward Preuss, Principal of the Friedrich-Wilhelm's Gymnasium at Berlin. Translated by George Gladstone.'—A. P.

pope, the duty has devolved upon thee of branding with heresy the noble church which triumphed from the time of St. Paul to that of St. Bernard. And shall we believe him? Believe him rather than the Scriptures, or the church above, which is before the throne of the Lamb? Only for the sake of the '*suave d'obéir?*'<sup>†</sup>) Israel too once demanded a king for the *suave d'obéir*; let Samuel teach you the law of the kings.

"But I have written this also for you, ye seven thousand who are within the walls of the Church of Rome, but who have not bent your knee to the image of Baal; children of God through holy Baptism like ourselves. But a little more, and war will break out between you and your oppressors. Already they have cut the threads which hitherto bound them to the Scriptures and to the Fathers. And when your Pope, (as he must), shall have solemnly declared his own infallibility before the face of the Christian world, then will the last chain be sprung which bound the followers of Veronius and Bossuet to the papal chair.

"And who can give us a guaranty of unshakeable firmness, when the oldest throne in Europe begins to totter? The living God. Our foundation is in His word. Heaven and earth shall pass away, but His words shall not pass away." —

Eagerly and anxiously did our Protestant controversialist await the effects of his book. How, above all, did the "seven thousand within the walls of the Church of Rome" respond, "who had not bent their knee to the image of Baal"?

Surely a flood of appreciative, encouraging, and grateful letters must have flooded his hermitage?—For a long time not a word came to him from these "seven thousand"; several months after the appearance of his book, he received one solitary letter, from *Privatdozent* Pichler in Munich. It was the only assenting voice that ever reached him from out of the Catholic camp.

But his Protestant brethren, whose ardent desire was towards Rome—surely they were healed of their leaning to the papacy by this historico-critical disquisition? No, not in one single instance, so far as the author ever became aware.

On the contrary: Liberal Protestants eyed the book very much askance. Instead of rejoicing over this new weapon against the Catholic Church which they hated, they grew angry at the man who had forged it, on account of the unheard-of dedication: "To Jesus Christ, My King and God," which appeared in large letters on the first page.

A man who, in the glare of the nineteenth century, freely and publicly called the "Wise Man of Nazareth" his "God," thereby

<sup>†</sup>) This has reference to certain utterances of the seigneur of Lichtenfelde, who, like the late v. Gerlach, occasionally gave this as a motive for his leaning towards the Catholic Church.

not only forfeited every claim to recognition, support, and gratitude, but branded himself as an ignorant and dangerous fool.

Thus all the proud hopes which our Protestant *Privatdozent* had based upon his first pretentious literary effort, had come to nought. The concluding sentences of the book: "Who can give us a guaranty of unshakeable firmness, when the oldest throne in Europe begins to totter? The living God. Our foundation is in His word"—sentences full of the ardor and strength of his Lutheran faith, were to be illustrated in a special manner by future developments.

True, for the time being, his conviction that he was grounded upon an infinitely sounder basis than the papacy, received fresh nourishment from the task which he had undertaken, of reediting Johann Gerhard's so-called 'Loci'; for the thorough manner in which Gerhard, the greatest of the older Protestant dogmaticians, supported his system with passages from Holy Writ and even from the Fathers, confirmed in his reproducing pupil the notion that the teaching of the Lutheran theology of the sixteenth and seventeenth centuries was entirely identical with the pure, unadulterated word of God.

Imagine his pain and surprise when suddenly the one among his "theological" professors whom he had esteemed most highly, and to whom he mainly owed his position and success in life, published a theory on the justification of sinners which flatly contradicted the orthodox Lutheran doctrine.

Being asked for his opinion by zealous pupils, our author could not possibly conceal his dissent. Private remarks grew into formal discussions in their respective university lectures, until at length mutual friends brought it about that the young professor received permission to set forth his Chemnitz-Gerhardian doctrine in a journal published by his master.\*). The latter replied as was to be expected; and when a number of strict Lutherans declared that, in view of the status of the controversy, an explicit defense of the true doctrine of "justification by faith alone" had become an inevitable necessity, the editor of Chemnitz and Gerhard conceived it to be his duty to undertake this task, which was not by any means a very pleasant one, because he felt what a great risk it involved with regard to his position in life and his prospects for the future. But a strong interior impulse goaded him on, together with numerous encouragements, proceeding chiefly from younger men.

[*To be continued.*]

\*<sup>o</sup>) The famous "Evangelische Kirchenzeitung," of Berlin.—A. P.

## THE RATE OF WAGES AND THE CHANGING CONDITIONS OF LABOR.

Relative movement of wages and wholesale prices of products.

YEAR.	Prices (in gold).	Prices.	25 occupations, wages gold (wages for 1891 being 100.)	Wages, 192 occupations.
1869.....	.....	.....	.....	.....
1870.....	119.0	.....	84.64	.....
1871.....	122.9	.....	94.00	.....
1872.....	121.4	.....	96.26	.....
1873.....	114.5	.....	92.13	.....
1874.....	116.6	.....	90.46	.....
1875.....	114.6	.....	88.11	.....
1876.....	108.7	.....	85.65	.....
1877.....	107.0	.....	88.21	.....
1878.....	103.2	.....	90.66	.....
1879.....	95.0	.....	91.12	.....
1880.....	104.9	.....	91.94	.....
1881.....	108.4	.....	94.59	.....
1882.....	109.1	.....	96.16	.....
1883.....	106.6	.....	97.05	.....
1884.....	102.6	.....	97.83	.....
1885.....	93.3	.....	97.15	.....
1886.....	93.4	.....	97.15	.....
1887.....	94.5	.....	97.93	.....
1888.....	96.2	.....	98.52	.....
1889.....	98.5	.....	98.82	.....
1890.....	93.7	.....	99.31	.....
1891.....	94.4	95	100.00	100.00
1892.....	.....	90	100.59	100.30
1893.....	.....	90	99.94	99.32
1894.....	.....	82	97.98	98.06
1895.....	.....	81	97.19	97.88
1896.....	.....	77	96.60	97.93
1897.....	.....	73	96.11	98.96
1898.....	.....	79	95.62	98.79
1899.....	.....	77	.....	101.54
1900.....	.....	90	.....	103.43
1901.....	.....	88	.....	.....

In this table it is significant to notice the movement of daily rates of wages, compared with the movement of wholesale prices of products. In general there is conformity between the two, depending largely upon the conditions of prosperity and depression, but the fluctuations of prices are more extreme and sudden than those of wages. Wages follow at a considerable interval the rise and fall of prices. From this it follows that when prices rise as a result of prosperity, a rise caused in the cost of living, and therefore a considerable portion of the succeeding rise in wages is counteracted, and when prices fall as a result of depression, the

laborer does not enjoy all the fruits of low prices on account of the resulting lack of employment.

Regarding the daily rates of wages, as shown above, it must be observed that there is extreme difficulty in identifying an occupation through a period of years as extensive as that from 1870 to 1900. During this period there have been revolutionary changes in industry and inventions of new machinery, displacing large classes of laborers, and the name of an occupation in 1870 often covers an entirely different kind of work in 1900. The displacement by machinery has had the effect of raising the wages of the more highly skilled and indispensable laborers, and, on the other hand, of substituting a larger mass of unskilled laborers who attend the machines. It is comparatively easy to follow through these various changes the wages of the higher skilled laborers, since the names and character of work remain much the same; but the unskilled laborer who takes the place of the earlier skilled workman receives an entirely different designation, and often fails even to be included in comparisons covering a period of years.

Again, it must be noted that changes in the daily rates of wages are by no means a criterion of changes in the daily rates of the workers. More important than daily rates are the annual earnings. Annual earnings depend both on the daily rate and on the amount of employment through the year. This aspect of the labor question has not heretofore received the attention which its importance deserves. Within the past four or five years, however, statistical bureaus and labor organizations have paid some attention to it. Reports made by the Pennsylvania Bureau of Industrial Statistics show that in the years 1894 and 1896, in the 47 industries of that State investigated, the average number of days worked was 276; in 1893, the average number of days was 268; in 1898, 298; in other words, in 1896 labor was employed in these 47 industries 90.1% of the possible working days, and in 1898, 97.3% of the possible working days (313). Wide variations occur for different occupations. In anthracite coal, in 1892, the workmen were employed 67.5% of the possible working days; in 1896, 56.5%; in 1897, 48.8%, and in 1898, 48.5%. In bituminous coal the number of days employed ranges from 61.3 in 1896 to 68.1 in 1892 and 1898.

Reports made to the New York Bureau of Labor Statistics from 1897 to 1901 show, for members of labor organizations, that the average loss of time by unemployment by quarterly periods ranges from 9% of the possible working time in the third quarter of 1899 to 25.7% in the first quarter of 1897. These investigations

show the great importance of taking into account not merely the daily rates of wages but the annual earnings.

Again, not even do annual earnings represent accurately the changing conditions of wage-earners. Perhaps the most significant feature of modern industry is the increasing intensity of exertion, owing to the introduction of machinery and minute division of labor. Where formerly the workingman could change from one operation to another, he now is limited to a very small operation in a large series. He acquires intense speed, and the force of competition compels employers to select only those who excel in physical vigor. To this is added the fact that labor unions have quite generally been compelled to remove the restrictions, which often formerly existed, on the amount of work a man shall be permitted to turn out. The result is that the trade life of the workingman has been reduced in many industries. The superintendent of the free employment bureau of New York states that—"The average woman who earns her living as a domestic is commercially dead after she is 45 years of age. There is no place for a man that is 50 years of age, if he is a common laborer, if he shows his age."\*)

A general complaint comes from all trade unions and from workers in all occupations respecting this shortening of trade life. Plainly, if the increased exertion of the wage-earner shortens his period of earnings, there ought to be a corresponding rise in the daily rates of wages, in order that he may retain throughout his life his original standard of living.

The foregoing wage statistics are compiled mainly from those occupations which are found in growing cities. Here the increasing expense for necessities of existence, especially rents and car fare, consume a large part of the increased earnings. There is less opportunity for those collateral earnings which in earlier days the workingman could secure from his small plot of ground and the vegetables and domestic animals which he could care for outside of trade hours. Money wages in cities must be considerably higher than money wages in the country, in order that the same standard of living may be maintained; and wages in growing cities must rise much more rapidly than country or villages wages, in order that the condition of the workingmen may run a parallel course of improvement.

At the same time the decrease in the cost of many of the commodities most used by the working classes is a factor which has tended to make their actual, as distinguished from money wages, greater.

\*) Reports of the U. S. Industrial Commission, Vol. XV, p. 223.

Finally, there is a marked difference between the earnings of organized workmen and those unorganized. The foregoing statistics do not include such trades as those of clothing workers and miners, where immigration and lack of organization have in the past 30 years caused serious depression in earnings. The influence of organization is nowhere more strongly exhibited than in the case of bituminous coal workers. In Illinois their wages declined sharply in the years preceding 1884. They declined again some 17% from 1890 to 1896, but in 1897, when the first wide-reaching and strong organization of miners was effected, their wages were increased 30 to 40%. This important increase should be compared with the very moderate increase of 4.6% from 1898 to 1901 in the daily rates of wages of the 192 occupations cited above from the reports of the Department of Labor. In the clothing trade a similar condition has existed. Only in certain occupations of that trade, such as those of cutters and special-order workers, where organization has been effected, have wages remained constant or been increased. These examples indicate that the most important factor in promoting the progress of wage-earners is their ability to effect and maintain an organization.

Taking into account these observations, it must be concluded that the daily rate of wages is not a safe measure of the changing conditions of labor, and that in a discussion of the progress of the working population account must be taken of the amount of annual employment, depending on general conditions of prosperity and depression, the life earnings of the worker, depending upon the increasing intensity of exertion and overwork, and the increased necessary expenses of city life.

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## BOOK REVIEWS AND LITERARY NOTES.

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*The Young Christian Teacher Encouraged, or Objections to Teaching Answered*, by B. C. G. With an Introduction by the Rt. Rev. J. L. Spalding, D. D. Herder, St. Louis, Mo. (pp. XXII and 381.) Net \$1.25.

This is not precisely a new book, it having been published more than a year ago; yet our somewhat belated review of the same may be none the less acceptable, as Catholic reviewers appear not to have given it the attention which it deserves.

The author is to all appearances a Christian Brother; and he probably wrote the book primarily for his own fellow-religious. But it offers solid spiritual food and consolation to every other Christian teacher as well, especially to the Sisters in our schools.

To explain further the scope and merits of the book we can not do better than quote from the admirable introduction by Bishop Spalding :

"The volume which is herewith offered to the Catholic teachers of America can not fail to attract their serious attention. It is all alive with the spirit of religious faith, zeal, and devotion..... The author makes us understand and feel that the religious teacher's vocation is a divine calling—a permanent opportunity to co-operate with Christ for the enlightenment, the purification, and the salvation of the world. His appeal is to the highest in man, to the soul which lives not on bread alone, but on every word that proceedeth from the mouth of God. The book is full of cheer, courage, and hope. It is not a pedagogical treatise, a collection of rules, formulas, and precepts. It is the utterance of piety, fervor, and love. It is replete with the spirit and the wisdom of the Divine Master, and of those who have known Him best and followed most closely in His footsteps. It is unlike any other book in English. It is something of which thousands of our Catholic teachers have felt the need. It will become for them a *vade mecum*, a manual to which they may turn again and again for light and strength.... This volume will not only bring consolation and joy to the hearts of Catholic teachers ; it will also draw many pure and loving souls to their ranks. That it will find readers there can be no doubt, for whoever takes it in hand will become its advocate and eulogist."

After this well-merited praise it may not be amiss to mention a few blemishes, which do not, however, seriously mar the work as a whole. Such are a certain want of logical sequence and conciseness, as well as mistakes of style and print that should not have escaped the eye of the proof-reader. The writer also repeatedly speaks of Blessed Peter Canisius as St. Canisius.

*The Catholic Church in Japan* by Rev. Dr. Casartelli.

*Catholicism and Reason* by Henry C. Dillon. Both published by the Catholic Truth Society, San Francisco.

1. Both of these brochures will repay a careful reading. The first is a very timely sketch of the progress of the Catholic Church in the Mikado's empire. Incidentally it shows how much the Church has done to open the country to European commerce and civilization. It was well to emphasize this point, especially now, when, as the author says, "the Empire of Japan is claiming the attention of the world." The author rapidly sketches the early Jesuit missionary efforts and gives a brief though vivid account of the martyrdom at Nangasaki, in 1597, of the first little band of native Christians. There follows a narrative of the second dreadful persecution in 1614, when 200,000 native Japanese Christians and 1,000 religious of different orders shed their blood for the

faith. Still all these reverses were but the prelude of the glorious "second spring," when the hopes of the Church revived, only to be shattered again two years later, in 1867. The remarks on the Catholic Church in the Japan of the future are in keeping with what has been so often said about the character of the Japanese. They are energetic and progressive, but materialism has eaten its way into the heart of the nation. It has now no time to think of the religion of Christ. May the author's wish, that the blood of the many Japanese martyrs be the presage of a glorious harvest in the new century, be realized!

2. It is a happy sign to see new champions of Catholic thought springing up among the laity. Their words will at times be more readily listened to than that of the priest. Hence Catholics may welcome the author of 'Catholicism and Reason.' His thesis is one which has often been proved, but which many outside the Church steadily refuse to accept, namely, that Catholicism is not an antiquated system of dogmas, but rather the only form of belief suited to the twentieth century. The author shows how "natural religion" can never satisfy man's spiritual needs. Protestantism has nothing to offer, for its rule of faith, the Bible, has in the opinion of its adherents, crumbled away beneath the blows of the "higher criticism." Hence there is no refuge but in revelation and in that Church which has authentically guarded it for so many centuries. The brochure concludes with a point often misunderstood by Protestants, namely, the devotion of Catholics to Mary, the Mother of God.

—Of Mr. J. Godfrey Raupert, the author of 'Modern Spiritism,' recently reviewed in these pages, we read in the London *Tablet*: "It may be remembered that Mr. Raupert, who is a convert to Catholicism, has already contributed some articles on Spiritism to the *Dublin Review*, and has also read a paper on the subject at Archbishop's House. It may be hoped that in spite of the peculiar difficulties of the task he has undertaken, his efforts will do something to put Catholics on their guard against the dangers of Spiritism. The present work, if it receives the attention it deserves, should have the same effect in a wider circle of readers."



## MINOR TOPICS.

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*In the Interests of the Catholic Indian Bureau and its Charges* we respond to the request, which has been addressed to us, to give space to a brief summary of legislative and executive acts of several succeeding administrations in relation to our Indians and their schools. We are assured that the statements made are historically correct, having been compiled from official data of the Catholic Indian Bureau, the *Congressional Record*, and other sources of reliable information.

The Indian contract school system grew out and was the logical consequence of the Indian peace policy inaugurated by President Grant. Under this system the Catholic and Protestant mission schools received \$108 per capita annually for the care and education of Indian children. During this administration a few contracts were given, and the contract system was afterwards extended and carried on without interruption until the second administration of President Cleveland. The Secretaries of the Interior without exception spoke at all times in the highest terms of the work of those schools among the Indians.

In the first part of the second administration of President Cleveland, the first decisive blow was struck at the Catholic Indian mission schools. Congress cut the appropriations down 20%. In the second half of this administration Congress declared it the settled policy not to make any further appropriations for "sectarian" schools, and made a law reducing the appropriations by 20% every year until they expired. Mr. Cleveland sustained the Indian school policy of Secretary Hoke Smith, which policy was hostile to the Catholic Church. Under this administration was also promulgated the infamous Browning ruling, denying to Indians the right to select the schools to which they wanted to send their children. This was another stab at the Catholic mission schools.

President McKinley issued an order abrogating the Browning ruling. This order was secured through the efforts of Senator Hanna, who pronounced the ruling a damnable outrage.

President Roosevelt has appointed Archbishop Ryan and Mr. Bonaparte, of Baltimore, on the Indian Commission. During his administration Congress passed a bill restoring the rations to the Catholic Indian mission schools. This bill was supported by a number of members of Congress who by reason of their special interest in its passage and their earnest work in its behalf deserve especial mention. They are: Hon. W. E. Brown, of Wisconsin; Hon. J. F. Fitzgerald, of New York; Hon. Charles Curtis, of Kansas; Hon. C. H. Burke, of South Dakota, and others. In the Senate the amendment received the support of Senators Aldrich, of Rhode Island, Platt, of Connecticut, Elkins and Scott, and others.

The recognition by the President of the right of Indians having moneys of their own, to use such moneys for the education of children in mission schools (Catholic or Protestant) if they so desire,—is the most favorable and important ruling yet made by the

President as far as the Catholic Indian schools are concerned, and is now in force in the Osage and Menominee reservations. (Catholic).

In this connection we are also glad to express our sincere approval of the objects of the *Marquette League*, which has recently been founded in New York for the purpose of bringing the knowledge and consolation of our holy faith to the one hundred thousand Indians still living in paganism.

In a circular sent out by this League we read :

"Authorities, conversant and familiar with Catholic missionary work, assure us that at no time in the history of our country have the prospects for the education and conversion of the original owner of the soil been more hopeful and promising than now. Another generation will see the uncivilized and heathen Indian either absorbed by a vicious, soul-destroying frontier civilization, or buried in pauperism. Christianity and education are the Indian's only hope. The dues of the Marquette League (\$2 annual membership and \$50 life membership) are not of a nature to repel Catholics on the ground of expense. Subscriptions should be sent to Theodore E. Tack, Treasurer Marquette League, 4th Avenue and 22nd St., New York City."

The Holy Father has given a signal proof of his interest in the Marquette League by granting to all its members the Apostolic Benediction. The League also received the endorsement of the Catholic Federation convention in Detroit, and will have a place on the program of the St. Vincent de Paul convention to be held here in St. Louis in September, when Reverend Dr. Ganss and others will make addresses on behalf of our Catholic Indian schools and missions.

*Elks in a "Merry Kissing Game."*—A reader in New Orleans writes to THE REVIEW :

"I enclose a clipping taken from the *Times-Democrat* of this city (Aug. 18th), containing an account of a recent manifestation of the gentlemanly (?) qualities fostered by the 'Elks.' Without doubt they have proved themselves worthy of the name and habits of the noble animal which they have chosen for their patron."

We quote a few paragraphs from the clipping referred to :

"The brooch contest was the pièce de résistance on the program. All interest centered in the outcome of this number, because it was to be decided by a kiss in the first place, and secondly, because the trophy cost \$150..... The conditions of the contest were very simple. Each member of the lodge present was to be given a slip of paper, one of which contained a bit of writing. This was to be the lucky slip. The holder was not to look at it until he had been kissed once. The lady to kiss him first was to be awarded the prize. Col. John P. Sullivan called a little girl to the stand. In a wooden bucket the slips were placed. She was instructed to give each Elk a slip as he came up to the front of the platform. This was done. The Elks then scattered among the ladies on the dancing floor. 'The kissing will begin when it is announced from the platform,' said Col. Sullivan. When every Elk present had been given a slip of paper from the bucket, Col. Sullivan shouted : 'Kissing can now begin.' The scene that fol-

lowed was indescribable. Three hundred or more girls and ladies, from ten to forty years old, were immediately in front of the platform. About forty Elks were scattered among them. The opposing force was overwhelming, but the Elks were valiant and brave. They did not retreat an inch, and some of the more venturesome even assumed the aggressive. The enemy at first hesitated. The Elks took advantage of this timidity, and immediately executed an offensive movement. In a few seconds the engagement became general. A moving picture of the conflict would be worth going miles to see. Some of the more timid young ladies hid their faces and tried to flee the battlefield. They could not get away. Others made wild swings for the neck of an Elk, only to fall short by a few feet. Two Elks made a dash for a demure, blushing maiden, with lips the color of coral. She drew back and they kissed each other . . . . 'Here's the lucky paper,' shouted an Elk, holding up a white slip. 'A brooch for a kiss.' There was a flank movement and the osculatory bombardment began. Then it developed that he did not have the trophy. Meanwhile the hurly-burly game waged elsewhere. Walter C. Murphy pushed through the crowd and announced that he had drawn the slip which entitled him to the brooch and that Miss Leah Steen had been the first to kiss him. 'I'm very sorry, ladies,' he said to the others, 'but I passed among you looking as sweet as I could.' Miss Steen was brought to the stand and the brooch was pinned to her dress collar. 'I've got a brooch exactly like it,' shouted Willie Hodgins, and he tried to stampede the crowd in his direction. Saying which he seized an elderly lady and kissed her. He was immediately surrounded and then followed a kissing campaign which he conducted so aggressively as to entitle him to a medal as the only rapid-fire kisser on the grounds. This unique contest made some of the onlookers laugh until the tears were in their eyes."

Et cetera, et cetera. Enough of this disgusting performance. "Here, as in many other cities," concludes our correspondent, "many of the Elks are Catholics, and belong to the C. K. of A., the K. of C., the St. V. de Paul, and other Catholic societies; and I send this clipping to afford you another opportunity of calling the public's attention to the beast, proclivities of gentlemen (?) composing the membership of this thoroughly American organization."

**Degradation of the Stage.**—The American stage must be in a sorry state indeed if a daily newspaper of the stamp of the *St. Louis Star*, which is not, and does not claim to be, in any sense a censor of morals, finds it necessary to protest in language so strong as that quoted below, against a new farce comedy which is advertised as "the typical American play." Says the *Star* (Aug. 22nd):

"A 'damn it and go-to-the-devil' brand of farce is 'Vivian's Papas,' which astonished those who attended the opening of the Century Sunday night. This little affair of the two old roués who try to 'buy' the bewitching chorus girl, is billed as Leo Ditrichstein's 'original American comedy.' It is about as original as original sin is at this late date. The 'meat' of the plot is in the sinning, and it is as fresh as if a packing-house strike had kept it in the dramatic cold storage plant for centuries. You are hardly dis-

appointed in going to see the Papas and their 'daughter' disport themselves, because the title of the attenuated play prepares you for all the hackneyed expedients and obvious humor that pad out the three acts. Comedy is one of the assets of earthly existence, but such comedy as Ditrichstein dishes out calls for the coroner to be in readiness for emergencies.

"If 'Vivian's Papas' serves any special purpose it is to perpetuate the memory of those ancient characters that have trotted the boards from the days of Wycherly and Congreve. •Ditrichstein must have gotten overtime wages in constructing this farce, for he has robbed the grave of its dead and the stage cadavers apparently rose up in their shrouds and objected, as there is evidence that only after a struggle were they dragged into the affair. The coarseness and vulgarity that characterize the action of the piece are excessive, even beyond the average of risque farce, and in that unsavory crew that make up the *dramatis personae* your first impulse would be to keep one hand close to your pocket-book and sprinkle disinfectant with the other . . . . . The brand of dialog runs to no higher or brighter standard than the cuss words on which the dramatist depends for some of the humor. One 'lady' in the farce vents her feelings over a disappointment in 'Oh, damn it,' and is answered in kind by another savory female by 'You go to the devil.' "

*The "Catholic University" in Financial Straits.*—When it was rumored in the daily papers some months ago that the "Catholic University of America" was in financial straits, a semi-official dementi was sent out by the authorities, and Archbishop Farley gave out a strong interview in New York denying the story *in toto*. Now it turns out that it had a substratum of truth after all. Thomas E. Waggaman, the treasurer of the University, supposed to be a millionaire, after having been for some time involved in financial difficulties, is reported to be a bankrupt. Three leading banks of Washington have filed a joint petition in the Supreme Court to have him so declared. The proceedings were precipitated by the announcement that Mr. Waggaman had made a deed of trust for \$876,116.96 to secure the Catholic University of America for promissory notes soon to mature. The banks ask that this deed be set aside.

From despatches to the Chicago *Record-Herald* (Aug. 24th) and the St. Louis *Globe-Democrat* (Aug. 26th) we gather these remarkable facts: 1. Mr. Waggaman had been paying the University the unusually large interest of six per cent. a year. 2. Though he had nearly \$900,000 of the University's funds under his administration, Mr. Waggaman's bond was only \$200,000. 3. Mr. Waggaman never endowed the "Catholic University" with his library and art gallery, as was reported; they were conveyed as security for other obligations. 4. The University authorities have been for some time dissatisfied with the manner in which the funds were invested and secured. 5. If the deed of trust which Mr. Waggaman made out to the University shortly before the bankruptcy petition was filed, will not be sustained (as is likely), then the University will lose a large amount of money—possibly the full amount of the deed, which is said to be \$876.116.

In the interest of the Catholic cause it is to be deeply regretted

that besides its other serious shortcomings (frequently pointed out by THE REVIEW), the "Catholic University" is also handicapped by what, in charity, we will call careless business management.

Is it not significant that since its then managers perpetrated that cruel injustice against Professors Pohle, Périès, and Schröder, the "Catholic University of America" has not enjoyed the blessings of either peace or prosperity?

*The "Subway Tavern"—an Interesting Social Experiment.*—With the opening of the "Subway Tavern" in New York, for participating in which "Bishop" Potter has been so severely blamed in the public press, there has begun a very interesting social experiment. "The promoters"—we learn from a well-informed New York newspaper—"assume that the chief evils of liquor selling to-day are the inordinate profits that can be made by selling vile stuff, and encouraging the habit of drinking at a bar. Accordingly, this model saloon is planned to pay its stockholders 5%, any surplus going towards starting similar taverns. The site chosen, Bleecker and Mulberry Streets, is admirable for experimental purposes. If a model saloon can remain exemplary in that region, the case for the model saloon is proved. • Probably no scheme of this sort has reposed such confidence in the people; there is no discrimination in favor of fermented against distilled beverages; there is no attempt, unlike Earl Grey's 'Trust' public houses, to make the managers' profit depend on the sale of food; in short, there is no paternalism of any sort in the plan. The public-spirited gentlemen who have financed the scheme fly simply the flag 'Good whiskey and good order.' Superior worldly wisdom appears only in the installation of a soda-water fountain for women—a feature as likely to shed a certain domestic aura about the Tavern as it is to repel confirmed topers." This enterprise must have the hearty sympathy of all who believe with Dr. Potter and our own Bishop Spalding, that the immediate battle for temperance is not so much against drinking, as against the peculiar temptations and degrading associations of the average American saloon.

—*La Vérité* of Quebec maintains that Chief Oronhyateka, the Supreme Chief Ranger of the Independent Order of Foresters, is a Freemason of high degree, and declares it stands ready to furnish proof for its assertion if such is called for. "By the way, and incidentally, be it said," comments our staunch colleague Mr. Nicholas Gonner in the *Catholic Tribune* (No. 292), "is it not surprising that the leaders of most of these implicitly but not nominally forbidden secret societies like the Independent Order of Foresters and its ilk, are usually Freemasons? Is this all the result of a mere accident? Catholics who are members of such organizations would do well to draw their conclusions from these facts."





